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WHAT PRECIPITATES CHANGE IN CULTURAL DIVERSITY AWARENESS DURING A MULTICULTURAL COURSE THE MESSAGE OR THE METHOD?

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Teacher educators embrace the messages that "classroom teachers must be multicultural" and "teacher educators are charged with nurturing multicultural tenets." However, most teacher educators indicate that student resistance substantially impedes the success of both. This study investigated the relationship between instructional methodology and changes in resistance to cultural diversity sensitivity among Caucasian teacher education students in a required junior-level cultural diversity course. Both empirical and qualitative instruments were used to examine the importance of instructional methodology. The Cultural Diversity Awareness Inventory (CDAI) was used as a pretest and posttest empirical measure; and reflective journals, field experience reports, and research projects were examined to investigate incremental changes. The study results indicated that the message can precipitate some change in cultural diversity sensitivity, but the methodology used to reduce resistance and nurture and reinforce the message has a greater influence.

Keywords: *teacher education; cultural diversity; preservice teachers; self-concept*

The census extrapolations of Haberman (1989, 1991) connote that by 2010, 95% of K-12 classroom teachers will be Caucasian, middle-class females with limited cross-cultural interaction. In contrast, the student population will become increasingly diverse, bringing to classrooms divergent racial, ethnic, cultural, and socioeconomic experiences. Hodgkinson's (1992) analysis of the demographic data concludes that this incongruity in cultural frames of reference between teachers and students will continue to widen.

Teacher education authorities such as Bennett (1995) and Gay (2000) espouse that to be

effective, classroom teachers must be multicultural and possess the skills to provide a classroom environment that adequately addresses student needs, validates diverse cultures, and advocates equitable access to educational opportunity for all. However, Banks (2001), Sleeter (1995b), and others have found that many preservice teachers enter and exit stand-alone cultural diversity courses unchanged, often reinforcing their stereotypical perceptions of self and others in the process. The research of Banks (1995) and Irvine (1992) attribute this failure to resentment and/or resistance to multicultural doctrine, instruction,

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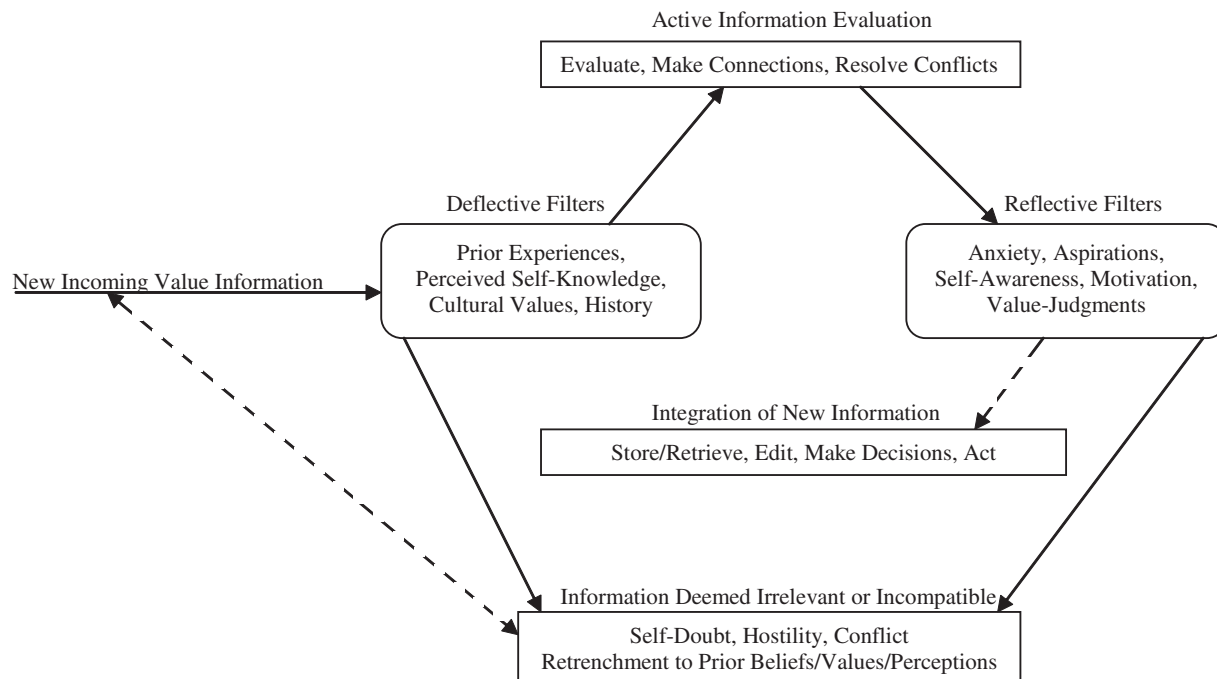


FIGURE 1: Processing Value Judgments

NOTE: Dotted lines indicate potential to recycle information.

application, and interaction. Resentment is frequently reflected on teacher evaluations, whereas resistance is apparent in inadequate preclass preparation, reluctance to engage in class discussions and activities, and a lack of commitment to required cross-cultural interactions and research.

Allport (1979) proposes that many prejudices are established in early childhood and that prejudiced students use selective perception, avoidance, and group support strategies to resist confronting and modifying or changing their beliefs about self and others. In Brown's (1998) model, students use deflective and reflective filters to evaluate and accept/reject value judgments (refer to Figure 1). Combining Allport's premise of students' resistance strategies with Brown's model of communication processing, the following is a brief description of how and why students in cultural diversity courses exhibit the three forms of resistance:

1. Selective perception strategies are used by students to minimize internal conflict and reinforce biased beliefs about self and others. In this strategy, Brown (1998) proposes that students, using intrinsic deflectors (short-term memory), immediately accept/reject incoming information based on prior experi-

ences, current beliefs, and cultural inculcation. Accepted information then must be reevaluated and processed through extrinsic filters prior to storage in long-term memory or final rejection. Here, students use reflective filters to evaluate and resolve remaining internal and external conflicts based on motivation and aspirations.

2. Avoidance strategies are used to protect the student's worldview and maintain acceptance within their current out-of-class reference groups. These strategies are evidenced when students neglect to prepare for class, disengage in class discussions and activities, and evade cross-cultural interactions.
3. Group support strategies are used to maintain member group acceptance and protect one's sense of self-respect and self-approval. Students exhibit these strategies by seeking alliances with an in-group and with others who will defend and protect their shared values and beliefs and by avoiding interaction with those who hold different views.

Teacher education authorities such as Cochran-Smith (1995), Fried (1993), and Lehman (1993) indicate that teacher training designed to examine self-concept, perception, and motivation will generate a more receptive attitude toward multicultural tenets. However, Banks (1995) and Martin (1991) argue that this inquiry must include a probe into one's own history and its relationship to one's current beliefs,

cross-cultural interactions, and the experiences of others. This study indicates that effective instructional methodology includes both because both play a role in reducing student resistance.

Brown (1998) and Lehman (1993) found that teacher education students enter multicultural foundations courses in various stages of resistance. Lehman (1993) separated this resistance into seven sequential stages. Brown (1998) merged the stages into four nonconsecutive phases, predicated on cross-cultural experiences and current worldview. Students enter at differing points, progress/regress, and exit without following a set pattern. This was described in the research of Erikson (1959) and West and Pines (1985) who found that changes in value judgments are not static but the result of the continuous reevaluation and modification of one's existing frames of reference.

In Brown's (1998) model (refer to Figure 2), students who enter cultural diversity courses with limited cross-cultural experiences will be apathetic or inquisitive about other cultures, and those who have had negative encounters or whose reference groups hold negative beliefs about the value of other cultures will enter in a contentious or distressed emotional state. All students must be motivated through instructional methodologies to raise their cross-cultural cognizance, sensitivity, and commitment to social justice. Most students move laterally across the entry points several times before progressing to the desired exit level, whereas others remain locked in at their entry point. Those who reach the desired exit level have explored their personal histories and value systems; developed an understanding, respect, and value for other cultures; and expanded their reference group membership to include others. The final point, however, is usually not attainable during one cultural diversity course but develops with moral maturity as indicated by Kohlberg (1984), Lickona (1988), and West and Pines (1985).

This study examines the influence of instructional methodology on the cultural diversity awareness of teacher education students in four sections of a cultural diversity course. Although the message and required text were identical in

all sections, differences were identified in the course goals, objectives, and instructional strategies. The study used empirical data to determine beginning and ending cultural diversity awareness and, because value judgments are not static, qualitative data to examine incremental changes in the study participants.

METHOD

Context

A midsized, urban, Midwestern university with an open admissions policy was selected as the site for this study because of its strong, well-defined undergraduate teacher education program. Embedded in this program are seven core courses, which are divided into four phases that focus on teaching and learning in diverse classroom settings. In phase 2, there is a required, stand-alone cultural diversity course. The rationale for this course is to provide education students with an opportunity to examine and discuss classroom diversity and the multicultural attributes that students bring to K-12 classrooms (Coville-Hall, MacDonald, & Smolen, 1995).

This junior-level, three-credit-hour semester course is taught in two segments (1 hour and 40 minutes biweekly). The first 10 weeks concentrate on the diversity in learners (race, ethnicity, culture, class, gender, religion), and the final 6 weeks focus on the exceptional student (physical, mental, and behavioral). This study focuses on the 10-week diversity in learners component of the course.

Participants

Study participants. All Caucasian students enrolled in the course described above were included in this study. Enrollment in this course assumes junior standing in the college, exposure to minority cultures on campus, adjustment to campus life (commuter, resident), and the fulfillment of prerequisites (participation in 100 hours of urban field observations and two courses in adolescent learning and behavior).

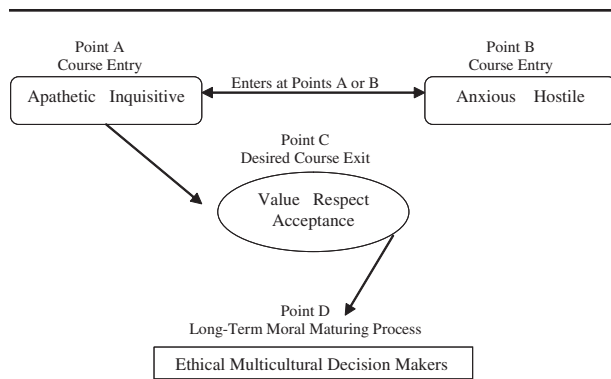


FIGURE 2: Student Entry and Movement Through a Cultural Diversity Course

Students self-registered for one of four sections of the course (two morning, two afternoon). The sections, averaging 27 students each, were combined into two groups. Although participants self-selected which section to enroll in, they had no way of knowing which classes would receive the modified course format or which instructor would be assigned. Therefore, student participants could not seek out a particular instructor or course format.

Of the 109 student participants in the two groups (60 and 49, respectively), there were 100 Caucasians, 7 African Americans, 1 Asian American, and 1 Native American. Each group consisted of one morning and one afternoon section of the course. Although all students agreed to participate and all were required to complete all course requirements, the data collected from the nine students of color (non-Caucasian) were excluded without the participant's knowledge. Often, students of color also enter cultural diversity courses with biases and resistance to value-judgment changes. Therefore, including their data may have skewed the study results. They are mentioned here because their presence and interaction likely affected the discourse, participation, and reaction of the Caucasian study participants. The racial and ethnic distribution of the course was consistent with the enrollment and demographic makeup in other teacher education courses at this university. The Caucasian students indicated that 93% grew up in ethnically homogeneous communities and attended homogeneous K-12 schools (fewer than 5% students of color).

Course instructors. The instructor for Group 1 was a female African American who taught two sections of this course for each of the previous six semesters. The instructors for Group 2 included a Caucasian female associate professor, who was instrumental in the development of the original course and has taught this course since its inception, and an African American female, a retired inner-city public school principal who has taught one section of this course for two semesters. Each instructor has demonstrated a commitment to multicultural teacher education.

Instruments

To examine the effect of instructional methodology on changes in cultural diversity awareness, the Cultural Diversity Awareness Inventory (CDAI) was administered as a pretest and posttest. This instrument, completed anonymously, was a 28-item opinion questionnaire using a 5-point Likert-type scale (e.g.; 1 = *strongly disagree*, 2 = *disagree*, 3 = *neutral*, 4 = *agree*, 5 = *strongly agree*) and reverse response order intermittently. The ethnographic data, which were not anonymous, were also examined to ascertain incremental changes in the study participants' awareness.

Quantitative Instrument

The CDAI was developed in 1990 by Henry (1995). The Cronbach's test of internal consistency evidenced an alpha coefficient of .90. The test-retest for reliability was established at .66. The CDAI was tested for content validity by a panel of experts. Based on their analysis, it was revised and made available in 1995. The instrument items were divided into four subtests by Henry (1995). For this study, it was divided into five (diversity awareness, classroom environment, family/school interaction, cross-cultural communication, and alternative assessment). These areas are clearly defined by the instrument items and were identified by Banks (1997), Grant and Gomez (1996), and Sleeter (1995a) as important in multicultural teacher preparation.

The CDAI was previously used by (a) Davis (1993) to investigate diversity sensitivity among elementary preservice teachers, (b) Deering

(1995) to explore the influence of a 10-week field experience on the diversity sensitivity of middle-school teacher education students, (c) Flanagan (1995) to examine the cultural diversity sensitivity of elementary preservice teachers, and (d) Larke (1990) to investigate changes in senior-level undergraduate students after one cultural diversity course.

Descriptive Instruments

As espoused by Gall, Borg, and Gall (1996) and Jaeger (1988), descriptive data were used to evaluate incremental patterns, changes, and differences that emerged in the attitudes, beliefs, and behaviors of the subject participants. However, the standards developed by Adler and Adler (1994) and Lincoln and Guba (1985) to evaluate qualitative data were not employed in this study because the instruments used to gather the descriptive data were not previously tested for internal validity and reliability. Therefore, the qualitative data were used only to supplement and enrich the empirical data. Although data sources were identical, the requirements for assignment completion were significantly different. The data sources were as follows:

Reflective journals and reaction papers. Miles and Huberman (1994) classified these data sources as rich and holistic and indicated that they provide flexibility in action research. Reflective journals and reaction papers enable students to continually review, reflect, and evaluate their perceptions in a timely manner. Instructors can use journals to check student comprehension, correct and/or reinforce student perceptions, assist in extending and synthesizing new information, modify future instruction, and bring questions or comments to the class that students expressed discomfort in initiating but wanted to discuss.

Field experiences and research projects. Cooper-Shaw (1993), Mahan (1992), and Wiest (1998) found that field experiences, particularly immersion in diverse communities, were powerful tools in raising cross-cultural awareness. Banks (1997) and Boyle-Baise and Sleeter (1996) indicate that requiring students to reexperience

their own subjectivity and view the cultures of others from the inside helps them to recognize and reduce their cultural biases. However, to minimize students' propensity toward selective perception, Haberman and Post (1992) advocate providing post-field experience planned debriefings and guided reflections.

Design

This research design plan consisted of prestudy student and instructor observations and interviews (in two stand-alone cultural diversity courses) and a pilot study. The observations and interviews examined instructional practices and their influence on the multicultural purview of students. The investigator used the pilot study to test materials and strategies to be used in the research study.

Interviews and observations. Student observations focused on resistance strategies (class participation, peer interaction). In brief after-class interviews, students were asked to reflect on the course's purpose, usefulness, and influence on their worldview, cross-cultural interactions, and effectiveness as future classroom teachers. Instructor observations focused on instructor methodology (student/teacher interaction, classroom environment, and instructional strategies). Individual and focus group interviews centered on the instructors' perceptions of their role, their effectiveness, and the students' engagement/resistance. The following semester, the investigator redesigned and taught one section of the course as a pilot study.

Pilot study. The modified course focused on reducing resistance by increasing self-awareness and a cognizance of others. An evaluation of the instructional methodology (instructional strategies, materials, activities, and debriefing techniques) and student participation (journals, engagement levels, and course evaluations) was used as the foundation for this study. Student reactions to the instructor's race and the time class was scheduled (morning, afternoon) were perceived as minor factors in how students reacted to the course message and methods.

Procedure

The four course sections were divided into two groups, each containing one morning and one afternoon class. All materials and instructional strategies used in Group 1, taught by the investigator, were introduced during the pilot study. The materials and activities used in Group 2, taught by the two instructors who were previously observed and interviewed, were consistent with their previous course format.

The three instructors met prior to the beginning of the semester to discuss course goals and objectives. The instructor for Group 1 modified both as follows: The goal was to "raise the multicultural consciousness and pedagogy skills of preservice teachers," and the objectives were (a) to understand the source of one's current worldview and the relationship between teacher attitudes, beliefs, and behaviors and students' academic achievement and social development; (b) to develop a respect for the uniqueness, contributions, and relevance of other cultural groups; (c) to demonstrate the ability to develop culturally appropriate curricular, classroom management, and assessment methods; (d) to develop attitudes and behaviors that promote a socially conscious educational environment; and (e) to demonstrate the ability to continuously evaluate and modify personal attitudes and behaviors appropriately. The two instructors in Group 2 reaffirmed the existing goal that "students will learn how to instruct and interact with learners from diverse backgrounds." The objectives included (a) to understand differences in how children learn and provide instruction to accommodate such diversity, (b) to create an appropriate learning environment, (c) to effectively communicate in the classroom, (d) to effectively use formal and informal assessment strategies, and (e) to work with students, parents, and the community to support students.

Together, the instructors reviewed and selected a text (Bennett's [1995] *Comprehensive Multicultural Education: Theory and Practice* [3rd ed.]), selected a list of readings and videos, and

established the method and timing for data gathering and submission. The instructional format, syllabus, and selection of articles and films (within the list) were left to the instructor's discretion. Significant differences were identified between the instruction methods used in Group 1 and Group 2. These differences included (a) course format (timing/sequence, topic, material introduction), (b) course requirements and assignments, and (c) material selection (videos, readings), activities (simulations, role-play), and field experiences (place, length, method, and requirements).

At the beginning of the semester, during the first 45 minutes of each class, the principal investigator explained (a) the research purpose, (b) that participation was voluntary, (c) the anonymity of the questionnaires, (d) that there were no right or wrong answers and no time limit to complete the questionnaire, and (e) the questionnaire would be readministered at the end of the semester. The CDAI was then distributed and collect within 20 minutes. During the last 30 minutes of the second-to-last class, the CDAI was readministered.

Periodically, qualitative data were collected by the instructors and given to the investigator. These data (logs, journals, reaction papers, field experience reports, and research projects), which included instructor feedback in the margins, were reviewed and returned to the students in a timely manner.

Treatment

Instruction: Group 1. The first eight classes focused on reducing resistance, increasing cognizance of self and others, exploring the interlocking relationships between and within cultural groups, the effect of prejudice on those links, and developing a sense of community. The first class concentrated on understanding how and why cultures develop, their interdependence, and their resistance to change. This was accomplished in a simulation (the Great Fruit Race). To minimize frustration and resistance, students were provided with all rules but not the objective. The underlying purpose was

determined during debriefing, but by then, students were actively engaged in the process.

The second class concentrated on self-examination and cultural influence. Students were told the previous week to research their heritage and come prepared to introduce themselves in a “cultural puzzle” that described the influences that made them who they are. All aspects of the project were left to the discretion of each student (who and what to include and what the project should look like). This activity provided students with an opportunity to become more cognizant of their histories; to examine the source and rationale for their values, beliefs, and biases; and to develop a sense of community within the class. The following three excerpts are from reflective journals:

I got to know the other students better. Some people know more about themselves. . . . This made me want to know more about myself. . . . I got to see what people thought important enough to talk about.

I enjoyed sharing my puzzle with the class . . . and was very impressed with the similarities and differences among us.

I found that I didn't know very much about my heritage. I had to call on my grandmother . . . for information. Much to my delight, . . . I ended up making this a family project. We now have memories that were absent before.

During the third class, students investigated the potential influence of their beliefs and behaviors on themselves and others by participating in a role-playing activity and the simulation “same and different.” Students identified and compared stereotypes attributed to various cultures and ethnic groups. The objectives of the activities were to encourage open discussion and debate on the purpose and effect of stereotyping and to raise student awareness that no one is bias free and that the same stereotypes are found across cultural groups. The following excerpts from students' journals reflect on the simulations:

I couldn't believe some of the words the class came up with to describe different ethnic groups.

As we called out the words, . . . I started to realize . . . that's what I thought too.

I was ashamed that I even knew these stereotypes and words. This week's class was a real eye-opener.

When you . . . showed us that all of the stereotypes are found in every culture, I was sure surprised.

The fourth through the eighth classes used cooperative groups to continue to nurture cross-cultural awareness and examine how biases influence the academic and social development of children. Students read articles and viewed videos that illustrated current subtle and overt racial, ethnic, and gender discrimination and developed strategies to recognize and combat prejudice in themselves and others. The following student journal excerpts reflect on personal biases and values:

I would . . . and need to closely examine my own prejudices.

I . . . find that we are always compromising our values when we join others.

Most importantly, know yourself and how your actions affect others.

Instruction: Group 2. The instructors for this group followed the traditional course format, commencing with a course overview and short traditional introductions (name, major, and standing). To familiarize the class with the characteristics and influence of culture, the class viewed a video depicting the history of several marginalized ethnic groups, which included portrayals of past atrocities perpetrated on these cultures. Following the video, students filled out a “cultural worksheet” and wrote a statement about the role of culture in the classroom. The cultural worksheet consisted of a list of American values along with prompts and instructions. Each student was to compare the list with their own values and delete any items that they did not consider important; then they were to write a paragraph reflecting on their own American cultural identity, comparing their values to those listed on the sheet. The following three excerpts are from the student's reflective journals on the video:

It seems to me that the more competition for employment there is, the more conflict there is among different races. I think the economy is the major influence on the interaction of multiple cultures.

I realized that none of the people interviewed on the video were White.

I was actually ashamed to call myself an American.

During the second class, students responded to an article dealing with racism in education and watched a video depicting slavery and the civil rights struggle. The purpose of the video and the article was to impress on the students the powerful consequences of racism in American society. Both instructors indicated that during class discussion, students were hostile and angry rather than sympathetic. "The students felt 'dumped on.'" "Even female students indicated that they perceived the article and film as 'White guilt' and 'White male bashing' and that this was the primary purpose of the course." However, some students, although hostile, also exhibited empathy for those who were discriminated against. The following are excerpts from student journals:

I was very disturbed by all the lynching of people, Jews and blacks. . . . I know we cannot ignore the past of cultures, but we should focus on the present.

Toward the end of the video, I did begin to feel as if it was White-bashing.

I feel that there may be some monetary self-interest on the part of Mr. Kozol for not telling the "why."

I believe quotas are because Blacks . . . aren't as smart as Whites. . . . I know this is wrong but I'm still not sure about affirmative action.

The third class was devoted to a simulation (Barenga) that demonstrated the frustration experienced by cultural groups who are not provided with adequate rules to successfully participate in society. The object of the simulation was to put students in the shoes of others. One instructor concluded that the game was ineffective because "students were already disengaged and unwilling to actively participate." Additionally, many were often late or left early, and many did not read the required course materials. The other instructor, however, found the simulation "beneficial, fun, and good for dynamics because the students articulated their frustrations at being left out of the loop."

During the following class, students discussed several articles and a video describing the influence of racism, poverty, and class on the educational process. The African American instructor indicated that "students felt that the situations were blown out of proportion and that

these were only isolated incidents." Both instructors indicated that "students resented the articles dealing with Black persons and poverty." The following journal excerpts reflect student thoughts on the articles:

In the classroom, one thing a teacher must do is to not see differences.

I understand that African Americans are subjected to this every day, but still, there must be positive ways to get this point across.

I didn't like this video much at all. I felt like we were only being told one part and asked to jump to rather harsh conclusions.

Beginning with the sixth class, the instructors attempted to "move the students to active involvement in and commitment to end racism and sexism" through articles, videos, and guests (adults from various cultural groups). Topics included religion, language, gender, and ethnic discrimination. During follow-up discussions, the instructors found that many students questioned the authenticity of the information and trivialized the discriminatory acts described in the videos and by panelists. The following are student reactions to the videos and panels:

I did think that some of the parts of the video were pretty cheesy and used just to evoke a response from the viewer.

I think the parents had an agenda before they moved there. . . . Why should the choir have to change it's music for one student? . . . She knew what type of music they would sing before she joined. . . . I wouldn't change anything. . . . We live in a democracy.

Maybe the sales person didn't think he was discriminating. . . . Sometimes you just let people browse for a while. . . . I think you should watch someone more than just once before you make judgments like that.

Field experiences: Group 1. During the second class, students were randomly divided into groups of four and assigned an ethnic culture to investigate (alternative to classroom observations). As a group, they were required to locate and interact with (not simply observe and/or interview) members of their assigned culture on three separate occasions (6-hour minimum). The purpose of this activity was to (a) provide an interactive experience in an environment

controlled by the other culture, (b) to sensitize students to subculture status, (c) to introduce students to available community resources, and (d) to foster collaboration and support among the group members.

During one group's interaction with a Bosnian refugee family, they discovered that refugee status is extremely stressful on all family members; the children often suffer psychological distress, which hinders adjustment to school; language barriers reverse the parent/child role; and the teacher/parent roles are different in America.

The group that interacted with Black families found distinct cultural and perceptual differences between African Americans and African immigrants; that Black culture varies widely based on demographics and traditions; that because of past experiences, many Black parents distrust school authority; and that decreasing home/school cultural conflicts can reduce student discipline problems and increase parent/teacher cooperation.

After each field experience, the students were required to write individual reflections, discuss their perceptions of the experience with their group members, and write a group perspective of both the encounter and the group discussion. Although some rebuffed the alternative field-experience requirement, all found them enlightening. The following journal excerpts demonstrate the range of student attitudes:

I feel unsafe wandering around in the inner city on my own time, even . . . with my group.

I . . . how it feels to be the minority and how scary that feeling can be. . . . It kind of made me afraid that I would do something wrong.

I was also withdrawn from the discussion. . . . I did not like the feeling that what I say may not be that important to them.

We all cried when the field experience was over, but we are going to go back again anyway.

Field experience: Group 2. The three field experiences for this group were scheduled by the instructors in two inner-city elementary schools. The students were to observe cross-cultural interactions, intergroup activities, and the classroom environment. Class follow-up discussions indicated that most focused on teacher disci-

pline and student behavior. Although most students just observed, some were able to tutor individuals and small groups of children. At the conclusion of each observation, the students were required to complete a classroom observation form discussing evidence of integrated pluralism in the building and classroom and their perception of cross-cultural interactions between teacher/student and student/student. One instructor indicated that "many students did not like the observations and were bored." The other instructor mentioned that "most did not glean much from their experience." Both found that the field experiences allowed students to reinforce their stereotypical perceptions of other cultures. The following journal excerpts demonstrate the students' view:

[It] made me believe that African American children do need to prepare themselves to learn.

Overall, I feel that I got a lot out of this observation. . . . I have never been in an inner-city school.

Some of these kids really are disrespectful. . . . They talk out and don't raise their hands.

Research project: Group 1. A group activity, the 12- to 15-page research project, was an essential element of the course structure. It was assigned in the second class and culminated with group presentations at the end of the course. The purpose of this activity was (a) to foster a comprehensive examination of local marginalized cultures, (b) to maximize cooperative group dynamics and interaction, (c) to focus group energy on two to three educational issues that inhibit the academic and social development of their assigned culture, (d) to facilitate the investigation of school initiatives that have been employed to counter these impediments, and (e) to encourage students to collectively explore and develop classroom strategies to meet the social and academic needs of all children. The following are excerpts from the final section of the research papers:

Teacher expectations influence the achievements of the students.

When teachers misunderstand their students' cultural, . . . they may underestimate their intellectual potential and unknowingly misplace, mislabel, and mistreat them.

The community, if utilized properly, can help to enlighten and strengthen the learning environment in a classroom.

I now realize that the content of the child's words are more important than their grammar. . . . I would have to be careful not to embarrass the child or correct the child to the point that it would hamper communication.

Research project: Group 2. The research project for this group was an individual two- to three-page reaction paper. The purpose of this paper was to "require students to investigate a problem from another sociocultural group's perspective." Students were asked to identify a problem they did not understand that dealt with race, poverty, class, language, or gender. Once they identified a problem, they were to "describe it without making interpretations or inferences." Finally, the students were to locate at least five different sources (individuals, organizations, publications, and media), including an interview and an article, to see why this problem exists. Students had to critique each source from the point of view of the author or speaker.

The final paragraph included a statement of what the student gained from the experience and what needed to be done to resolve the problem. The papers were shared in cooperative groups with peer feedback. The African American instructor indicated that "most of the why papers were of poor quality." However, the Caucasian instructor conveyed that some students "experienced learning that transcends the actual problem solving and reveals the success of the course." Problems investigated included higher teen pregnancy rates among African Americans, high poverty levels among African Americans, and why a Spanish-speaking pupil would deny that he knew the Spanish language. The following three excerpts are from the last paragraph of the research papers:

I have learned that hatred and unequal treatment only cause more chaos in this world. I now have a better understanding of what Blacks are faced with on a daily basis.

I learned a great deal from this project. . . . I didn't realize how egocentric my views were.

I feel that this assignment has allowed me to better understand what all minorities, not just Hispanics, go through in our schools.

RESULTS

Quantitative Data Analysis

Groups distribution. To examine the empirical data, the investigator used several forms of statistical analysis, all requiring an alpha level of $p < .05$ to reach statistical significance. The sample was unequally distributed between Group 1 and Group 2 (56 and 44, respectively). Gender distribution was also unequal, both between and within groups. Where $N = 100$ (female = 65; male = 35), Group 1 had 56 participants (female = 41; male = 15), and Group 2 had 44 participants (female = 24; male = 20). To test for sample distribution normality between and within the groups, a Shapiro-Wilk W test was performed. The results showed that the groups were normally distributed. A comparison of the two groups by their pretest scores evidenced nonnormality in some of the data. A nonparametric Wilcoxon Rank Sum test (W) was run to determine if there was a statistically significant difference between the two groups in any of the CDAI pretest subtests. Statistical significance was found between the two groups in the awareness subtest at $p < .01$. However, the r^2 indicated that less than 3% of the between-group pretest variance was the result of group membership.

Relationship between instructional methods and changes in cultural diversity awareness. There is a relationship between course format and changes in pretest and posttest scores on the CDAI. A two-tailed ANOVA was run independently on each subtest to obtain the mean and standard deviation of each group's pretest and posttest scores. Finally, a two-tailed MANOVA was run using time as the repeated measure to test for significant changes over time between the two groups (see the appendix).

Group 1 displayed statistically significant changes between the pretest and posttest scores in total diversity and on the family/school

interactions and communication subtests at $p < .001$. Changes were statistically significant at $p < .01$ for environment. Group 2 showed statistically significant change between the pretest and posttest scores in total diversity and on the environment subtest at $p < .05$.

A two-way repeated measure ANOVA was run with time as one factor and grouping as the other factor. The analysis of the data showed that there was a significant change for both groups in most of the subtests, but the interaction of time and group membership was not statistically significant. However, a statistically significant interaction between group and time was found in the family/school subtest interaction at $p < .005$. This interaction is characterized by Group 1 making a statistically significant change at $p < .001$ and Group 2 making no statistically significant change. The r^2 indicated that approximately 8% of the variance between the groups in this subtest was attributable to group membership. Group comparisons of score changes indicated that the actual scores on all subtests, except in environment, improved more for Group 1 than for Group 2.

Qualitative Data Analysis

The descriptive data generated in Group 2 was sporadic and often incomplete. Therefore, the researcher could not compile accurate percentages. In Group 1's reflective journals prior to the field experiences, 46% of the students indicated apprehension and displeasure with the assignment place, time, and activities. At the conclusion of the field experiences, 87% of the study participants in Group 1 indicated a significant change in attitude toward other cultures, and 23% said they would continue the experience on their own.

By the conclusion of the study, 95% of those in Group 1 indicated that they needed to continue to raise their awareness of and increase their sensitivity toward multicultural classroom settings and teacher/student/parent interaction. Of participants, 65% said they would investigate the different cultures represented in the classroom, 83% would visit and become involved in their school's neighborhood, and

63% would invite parents and students to informal gatherings prior to and during the school year.

In response to community/school interaction, 64% indicated that it was the best approach to understanding the values, beliefs, and traditions of students and in resolving home/school cultural conflicts. Many students thought that school/community collaboration could result in the development of a productive social and educational network for teachers, students, and families. Additionally, 90% wrote that they would include a plan to use the community's diversity to enrich classroom instruction and as a resource for academic, economic, and administrative support.

By the end of the course, 74% of Group 1 developed a sensitivity for communication differences and expressed a willingness to allow variations of standard English to be used in "appropriate" circumstances. The need for sensitivity in student/teacher cross-cultural communication was expressed by 70%.

Only 15% of the study participants in Group 1 expressed agreement with the need to use alternative assessment strategies. However, 100% indicated that they would use a variety of teaching strategies to address the needs of culturally diverse students.

DISCUSSION

This research study found that a relationship does exist between the instructional methods used in stand-alone cultural diversity courses and changes in the cultural diversity awareness of students. Additionally, most junior-level Caucasian teacher education students enter these courses with some positive cultural diversity awareness, although the underlying source of incoming awareness is not discernible (nonacademic cross-cultural experiences, previous course work, a combination of the two). Although the message and previous experiences do have some influence on increasing student cultural diversity awareness, the gains are more substantial when coupled with appropriate methodology.

The empirical data analysis indicated that there was positive change in both groups on

some of the subtests, but cultural diversity awareness scores increased more on all subtests for Group 1 than for Group 2. The changes in Group 1 reached statistical significance on three of the five cultural diversity awareness subtests and on total diversity. Change in Group 2 reached statistical significance on only one of the cultural diversity awareness subtests and on total diversity. These results were attributed to the methodology used in Group 1. However, between-group statistical significance was only reached on one subtest (family/school interaction). This may be attributable to both the length of the study and items on the instrument. The treatment period of 10 weeks may have been insufficient to establish statistically significant change on more than one subtest, and the incorporation of additional items on the instrument would have teased out more of the change differences.

The study found that focusing the initial eight classes on reducing student resistance and providing students with opportunities for self-examination is the most effective method of course introduction. Although the "cultural puzzles" were Group 1's introduction to the class, the underlying purpose was to encourage self-examination and the development of a class community. Group 2 began the course with instruction that students perceive as threatening or hostile to their cultural frame of reference. One of the instructors found that this encouraged them to resist the pedagogy and disengage from the process. The researcher found that it became very difficult for the instructor to recapture students' attention once they have disengaged. Rather than make the class confrontational, the instruction for Group 1 used small-group collaboration, interactive field research, instructor feedback, in-depth interviews, and the students' personal examples to minimize resistance, thereby keeping students engaged and drawing the appropriate inferences. Allport (1979) and Irvine (1992) have proposed that teacher educators who are able to minimize student resistance to change become more effective multicultural transformation agents.

The statistically significant differences in family/school interaction between the two

groups is presumed to be the direct result of the differences in field-experience requirements and research projects. Study participants in Group 1 were required to actively participate in cross-cultural field experiences and to actively engage in cross-cultural research. This provided them with the opportunity to experience being the minority, allowed them to see the effects of minority status, and helped them to gain insight into their assigned minority culture's history, beliefs, and interactions with the dominant culture. Finally, through continued self-examination, simulations, and guided debriefing, students were able to put themselves in the shoes of others, where they (the students) could comprehend and respond to the effects of minority culture status.

The study participants in Group 2 observed inner-city classrooms, where the majority of students were of color and most of the teachers and administrators were Caucasian. Although students were provided with an observation summary sheet and instructions for observing, most were bored and were passive participants. This researcher found that during traditional school-based observations, most preservice teachers focus their attention on teacher instruction and discipline methods and on student behavior and ignore the importance of classroom communication (verbal/nonverbal), dynamics, environment, and culture. These results reinforce the findings of Haberman (1991) on the importance of student guidance and participation in planned debriefings. When students are passive participants or observers, they may understand the message but fail to connect it in meaningful ways. Although students in Group 2 understood the message of one simulation (when rules are not conveyed, you cannot effectively participate), they failed to connect it with the effects of withholding the rules from marginalized groups in today's society. Finally, the research projects for Group 2 allowed them to choose topics unrelated to education that could be viewed by the student as a societal problem not remediable by a classroom teacher. Furthermore, the student logs and research projects produced by Group 2 indicated that most researched their topic from the

perspective of an outsider or a passive participant, only acquiring superficial cross-cultural knowledge. The journals of most indicated that they were able to reinforce their preconceived beliefs and often continued to blame the victims of discrimination for their plight.

The alternative assessment pretest subtest was significantly lower for the entire sample than the other pretest subtests. This may be accounted for by the fact that most of the study participants had not enrolled in education courses that incorporated assessment methods prior to taking this course. Therefore, most would not have acquired the skills to adequately address the issue of alternative assessment. This is also evident when examining the qualitative data obtained from Group 1, where only 15% of the study participants addressed the issue of alternative assessments.

The results of the posttests for both groups indicate that one stand-alone cultural diversity course does have the capacity to increase some factors of cultural diversity awareness while not influencing others. This may be accounted for by students' past experiences, their entering resistance levels, and their extrinsic motivation to change. The research of Banks (2001), Sleeter (1995b), and others have found that Caucasian students often enter cultural diversity courses with the idea that the instructors are there to foster White male bashing, advocate for affirmative action, and/or justify and condone the underachievement of some minority groups, all to their personal detriment. Additionally, cognitive and moral development theorists such as Gagne (1970), Kohlberg (1984), and Shaffer (1994) have found that students bring differing experiences to the classroom and react to new information based on those experiences. However, Banks (1997), Brown (1999), and others have found that those incoming attitudes and behaviors can be modified and changed with the appropriate instructional methods.

This study both confirms and contradicts the findings of Flanagan's (1995) and Larke's (1990) studies in which both determined that one multicultural education course, even with field experiences, was insufficient to significantly influence cultural diversity awareness. When

examining the data from the two groups separately and in conjunction with the ethnographic data collected, several factors emerged; the incremental data collected (field experience reports, research projects, and reflective journals) provided information indicating that a much larger percentage change in cultural diversity awareness was evidenced in Group 1 as the result of instructional strategies. However, the length of this study was insufficient to determine the permanence of the changes. Researchers such as Pines (1985) espouse that these changes are not static but rather are the result of the continuous reevaluation and modification of existing value judgments. Additionally, students may exhibit positive change in some areas of cultural diversity while showing negative changes in others as they evaluate and reflect on the incoming information, attempt to resolve internal conflict, and integrate information into their cognitive structures.

RECOMMENDATIONS FOR FURTHER RESEARCH

Future studies investigating the influence of instructional strategies on raising the multicultural consciousness of preservice teachers should be conducted using both male and female instructors and should include the various ethnic and cultural populations that make up preservice and inservice teachers. This will answer the question, "Does the gender or ethnicity of the instructor and/or student make a statistically significant difference in cultural diversity awareness changes?" The methods used in Group 1 should be replicated using a larger sample and the collaboration of several teacher educators over a full academic year. This will determine if the methods used are effective in more than one demographic area and if the findings can be generalized.

Research should also be conducted on (a) the relationships between the components of cultural diversity sensitivity and awareness and the various instructional strategies used in cultural diversity courses, (b) the criteria for the scope and sequence of theory and application in stand-alone cultural diversity courses, and (c) the importance of supportive self-examination

when attempting to reduce resistance to multicultural tenets and raise ethical consciousness. Finally, to capture a more clear and valid representation of changes in cultural diversity awareness over time, researchers should collect, measure, and evaluate both empirical and ethnographic data concurrently.

A longitudinal study (Does change hold over time?) commencing when students enter teacher education programs and culminating when they have completed 4 years of full-time teaching should be instituted as a 6-year research study. A questionnaire should be developed and administered (a) on acceptance

into a teaching program, (b) following the student-teaching semester, (c) 1 year after full-time teaching, and (d) after the culmination of 3 years of full-time teaching. This model would provide education researchers and teacher educators with specific information on the elements that have a lasting effect on cultural diversity awareness and sensitivity among preservice and inservice teachers. After the longitudinal data are collected and analyzed, a final questionnaire should be developed and administered to provide insight into who and what influences multicultural K-12 classroom teaching over time.

APPENDIX Cultural Diversity Awareness Inventory

	<i>Total Sensitivity</i>	<i>Awareness</i>	<i>Family</i>	<i>Environment</i>	<i>Communication</i>	<i>Assessment</i>
Group 1 pretest <i>M (SD)</i>	65.71 (7.03)	13.46 (2.22)	14.96 (2.05)	19.12 (3.13)	9.93 (1.77)	8.23 (1.99)
Group 1 posttest <i>M (SD)</i>	60.57 (9.63)	13.13 (2.74)	13.14 (2.19)	17.70 (3.76)	8.93 (1.79)	7.68 (2.37)
Change <i>p</i>	.00***	.36	.00***	.01**	.00***	.09
Group 2 pretest <i>M (SD)</i>	66.07 (8.57)	14.32 (2.88)	14.52 (2.17)	19.09 (4.53)	9.84 (1.84)	8.30 (1.98)
Group 2 posttest <i>M (SD)</i>	62.91 (10.30)	14.18 (2.72)	13.91 (2.34)	17.59 (4.93)	9.39 (1.67)	7.84 (2.35)
Change <i>p</i>	.02*	.74	.09	.05*	.08	.20
Comparison of Group 1 to Group 2 change in pretests and posttests						
<i>t</i>	1.23	0.45	2.90***	0.09	1.23	0.19
<i>R</i> ²	.15	.00	.08	.00	.02	.00

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